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THE CHURCHES IN ACTION

NEWS LETTER

OF THE

UNIVERSAL CHRISTIAN COUNCIL FOR LIFE AND WORK

AND THE

WORLD ALLIANCE FOR INTERNATIONAL FRIENDSHIP THROUGH THE CHURCHES

The above-mentioned organisations are not officially responsible for the opinions expressed in this News Letter
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CHURCH, STATE AND NATION.

Fanø, August 1934.

The Church and the State of Today! The Church and the World of Nations! These were the subjects for discussion at the plenary sessions of the Universal Christian Council for Life and Work, the Management Committee of the World Alliance and the Youth Conference, assembled together at Fanø in August last. The preparations for the first subject had been in the hands of the Universal Christian Council, those for the second in the hands of the World Alliance. As was stated at the outset, it was the task of these plenary sessions to reach not final solutions, but rather a clear analysis of the issues involved. In this survey of the discussions we may ask how far, in the eyes of one member present, this task was achieved.

On the question of Church and State most valuable preliminary work had been done by the Oecumenical Study Conference held in Paris in April 1934, the results of which were available in book form[1], and the discussion, introduced by short speeches by Professor Runestam of Upsala, Dr. Boegner, President of the Protestant Federation of France, Professor Vyscheslavzeff, of Paris, (a member of the Russian Orthodox Church), Bishop Heckel of Berlin and Dr. Oldham of London, was able to proceed on very sure ground and to work out aspects of this vital problem with which practical Christianity must concern itself today. The discussion revealed in particular that it is essential to make of this whole question the main theme of a second World Conference on Life and Work in 1937 [2].

Meeting to discuss a problem which presses so urgently for solution as does the relation of Church and State, we could hardly fail to be realist and in earnest in our thinking. Dr. Oldham reminded the conference that we were not concerned with an academic question, but with one which might well be a question of conscience and even of martyrdom. The mind of the conference was naturally often directed towards Germany. Speakers from other nations however reminded the conference that no nation could claim to have found a solution. The discovery of a social and political and ecclesiastical structure, wherein both the material and the spiritual welfare of all men would be assured was something which as yet lay ahead of every nation. And it was right that the Church throughout the world should dedicate her highest powers of thought and decision to this discovery at this time.

Professor Runestam, in opening the first discussion, traced the wider social and political issues to their root in the sickness of the individual soul. The men of the present world were uncertain of themselves. He who commanded was therefore greeted as a liberator.

[1] Die Kirche und das Staatsproblem in der Gegenwart.

[2] See page 3

The authoritarian State appealed to men through its capacity for meeting this inner quest for certainty. This being so, we must however then ask, whether the real needs of the individual are rightly met in this way. Should we rather say to the individual that he has no right thus to delegate his own individual powers of thought and decision, that he must face his own inner fears and doubts more deeply, until he finds their solution in a personal faith in God ?

Professor Runestam suggested that loyalty to *das Volk* was essentially an Old Testament conception ; it was the task of the Jewish prophets to lead the people out of the narrow vision that they were a chosen people, into a nobler worship of a God who was Lord of all nations. When we exalt *das Volk*, so far from repudiating Judaism, we lapse back into Judaism in its earlier cruder phase. Dr. Geismar suggested that the conception of *das Volk* could be analysed into the three factors of an intense religious idealism, a corporate egoism and mass suggestion. With such an analysis the German delegation could not of course agree. It is however at least clear that we need a far deeper study of the ethics of the corporate personality of groups, and of the inter-relation of groups with one another.

The nature and function of the State found varied expression through the discussion, but here again there is need for a far clearer understanding than has yet been found. All speakers would agree that it was part at any rate of the function of the State to keep order in a fallen world, but that at the same time we are faced in all countries with the new fact that the State is more and more extending its function and that the Churches are therefore faced with the responsibility for deeper thought and experiment in seeking what form of social structure will make for the ultimate welfare alike of the community and of the individual. At some points the issue between Church and State becomes acute as, for instance, in the field of education where, with its growing tendency to become training in character as well as instruction in fact, and with the increasing claim of the State to influence the opinions and motives of citizens, Church and State are rival claimants for the right to mould the character of men. More seriously, the State is in some countries raising the claim to control the lives of its members at every point and the Church must therefore ask whether there is really here an entirely new experiment in political structure, or whether there is simply a re-emergence of the Caesarism in resisting which her first martyrs gave their lives. The quest for a right relationship of Church and State will inevitably be long and costly, because of the claim which each side must make to universalism. On the one hand, as Dr. Boegner pointed out, the faithful are also citizens, and as such subject to the law of the country in which they dwell. On the other hand, the Church in her evangelical mission must claim that all men are potential citizens of the City of God. In the opinion of the present writer, the conference might have given closer attention to this other side, the mission to preach the Gospel to every creature, for it is here that the Church must surely find the ultimate point of synthesis.

On the second day the conference passed, with introductory speeches from Archdeacon Marten, Dr. Bonhoeffer, Pastor Bouvier and Professor Zankow, to consider the community of nations. It is urgent, in these days, that the Church should preach to nations as to individuals the message : " Blessed are the peace-makers ; the meek shall inherit the earth." She can sympathise, but she cannot agree, with the claim of any nation to conduct its own affairs in isolation from the community of nations ; she is bound to point out that, if one member suffers, the whole body suffers with it ; and the words have a new earnestness when, with the close-knit economic structure of the modern world, the collapse of one nation might well draw a continent into chaos. Unfortunately the discussions on the second day did not seem to attain the same level of earnestness and of clarity as those of the first. Stirring statements were made on pacifism, and these never failed to arouse feelings of approval and applause. But feelings are fickle guides ; the pressing problem of peace needs the deduction of hard, clear-cut thinking and of decision and will. Mr. Crossman sought to compel the conference to face the full cost of a radical pacifism. Professor Runestam applied to the League of Nations the principle that God uses us despite our evil motives ; and that although self-seeking motives had been largely instrumental in bringing the League to birth, there might be the emergence here of a new and important factor for peace. The resolution of the Youth Conference put in a needed plea for the rights of conscientious objectors in peace as in war. Dr. Bonhoeffer made the important point that there is no path to peace by way of security ; behind the quest for security there lies the same distrust and defensiveness which is the root cause of war.

Beyond these points there are other and urgent questions : private ownership of armament works ; the just yet firm treatment of the vested interest concerned ; the power of the Press to mould national sentiment ; the difficulty of obtaining a purely objective knowledge of international affairs ; the new power of the Government to mould national sentiment

through broadcasting; the psychology of fear and the cure of fear; the psychology of the herd in peace and in war; the ease with which a nation can be led into actions of which no individual would approve; the ease with which the community of nations can be led into a war from which no single nation will be the gainer. These are some of the questions which require first acute intellectual analysis, and then clear decisive action; the sentiment for peace is welcome, but it will only become effective, when it becomes far more earnestly engaged with the practical solution of such questions as these.

G.F. Allen,
Fellow and Chaplain, Lincoln College, Oxford.

LIFE AND WORK

WORLD CONFERENCE OF 1937.

An Explanation to the Churches.

The Council decided at Fanø that a World Conference should be held in 1937 on the theme: "Church, State and Community", included in which would be the problem of international relations. This choice of subject also obviously implies the consideration of the economic problems which are inseparable from the political. The relations of the State to the family and to culture are also involved. The starting point, however, for the treatment of these questions, must be the present decisive conflict between the political and the Christian points of view.

The Administrative Committee has undertaken to try and secure the largest possible cooperation between the different branches of the Oecumenical Movement in the preparation of this Conference. Preliminary negotiations in this direction have already been embarked upon with the Lausanne Movement [1]. We give below an explanation of the reasons for holding this World Conference and of the lines on which it is proposed to carry out the preparatory work, as approved by the Council at Fanø:

The great extension of the functions of the State everywhere in recent times and the emergence in some countries of the authoritarian or totalitarian State raise in a new and often an acute form the age-long question of the relation between the Church and the State. The gravity of the modern problem lies in the fact that the increasing organisation of the life of the community, which is made possible by modern science and technique and which is required for the control and direction of economic forces, coincides with a growing secularisation of the thought and life of mankind. Consequently ideas and ways of life may be imposed on the individual by the authority of the State or by the powerful pressure of public opinion which are incompatible with the Christian understanding of the meaning and purpose of human life. The extent to which the dominant tendencies of public opinion are able, through education, literature, the press, broadcasting and the cinema, to shape the outlook, the mind and the emotional attitudes of the individual makes the conflict between Christianity and the secular thought of our time as real a problem, notwithstanding the difference in form, in democratically governed as in autocratically governed States. No question, therefore, more urgently demands the grave and earnest consideration of Christian people than the relation between the Church, the State and the Community, since on these practical issues is focussed the great and critical debate between the Christian faith and the secular tendencies of our time. In this struggle the very existence of the Christian Church is at stake. The Universal Christian Council for Life and Work proposes that a conference of representatives of the Christian Churches should be held in 1937, to consider these vital issues. Such a Conference can achieve its purpose only if it is preceded by a prolonged period of thorough preparation. Questions so deep and far-reaching require the most serious thought that can be given to them, and in order to deal with them the Church must enlist the help of the best minds, both theological and lay, that it has at its command.

The Council urges upon the Churches that they should avail themselves of every opportunity through denominational or national conferences and through literature and the press to awaken Christian people to an understanding of the present crisis in the life of the Christian Church and to the significance of the conflict between Christianity and the secularised thought and life of today.

The Council also urges that provision be made by the Churches for the serious study of the problems created for Christian faith by the dominant tendencies of the secular life of our time. To further and assist such study the Council has enlarged and strengthened its Commission on Research, and the Research

[1] See the report on the meeting of the Lausanne movement, p. 8.

Department will devote its main energies during the next three years to a preparatory study in international co-operation of the main questions which will engage the attention of the Conference in 1937. A pamphlet indicating what in the view of the Council are some of the central problems and the lines on which it is proposed to carry out their study is in preparation, and will be available shortly. Copies of it in English, French or German may be obtained from the Research Department at Geneva. As a starting-point for the study of these questions there is already available in German the Report of the International Study Conference on the subject of the Church and the State held in Paris in April 1934, and there will be published shortly in English a small volume embodying a consecutive statement of the main findings of the Paris Conference, together with a short review of some of the leading tendencies of thought on the Continent of Europe on the subject of the State and the relation of the Church to it.

The size, place, character and constitution of the Conference will be decided by the Executive Committee of the Council at its meeting in 1935. The main subject of the Conference will be as already stated, the Church, the State and the Community, which would include, of course, the question of the relation of state and peoples to one another and the bearing on this problem of the oecumenical or universal character of the Christian fellowship. The central purpose of the Conference is to direct the thought and conscience of the Churches to the momentous and crucial question whether in the present grave crisis in the life of mankind the Christian Churches in virtue of their faith have an understanding of the meaning and purpose of human life and of the relations of man with his fellows in natural groups, in the State and in the Church, which is distinct from, and, in certain respects in sharp opposition to, other doctrines which today command the assent and devotion of multitudes.

It is the earnest hope of the Council that through a determined effort on the part of the Churches in humble dependence on God to gain a deeper understanding of these vital questions and to reach a growing community of outlook in regard to the task and mission of the Church in our time, foundations may be laid for an increasingly effective Christian witness and action in the world as it is today.

RESOLUTIONS ON THE GERMAN EVANGELICAL CHURCH.

The following is the text of the Resolutions passed by the Council at Fanø :

" I. The Universal Christian Council for Life and Work, meeting at Fanø, August 24-30, 1934, after common prayer and consideration of problems which at the present day confront the Church throughout the entire world, has resolved to invite the Christian Churches to undertake during the next few years in international cooperation and oecumenical fellowship a fresh examination of the problems of the relations between the Church, the State and the Community, in the light of the fundamental conceptions of the Christian faith.

II. Grave anxiety was expressed by the representatives of the Churches in many different countries lest vital principles of Christian liberty should be endangered or compromised at the present time in the life of the German Evangelical Church. The Universal Christian Council believes that it is the special task of the oecumenical movement to express and deepen the sense of mutual responsibility in all parts of the Christian Church. And accordingly

Animated by feelings of cordial goodwill to the German people,

Profoundly grateful for the invaluable contribution of the German Evangelical Church to the life and theological thought of Christendom,

Dissociating itself from every political motive,

Recognizing the peculiar difficulties of a situation of revolution,

And acknowledging the sins and shortcomings of the Churches which its members severally represent,

The Council declares its conviction that autocratic Church rule, especially when imposed upon the conscience in solemn oath ; the use of methods of force ; and the suppression of free discussion are incompatible with the true nature of the Christian Church,

and asks in the name of the Gospel for its fellow Christians in the German Evangelical Church

freedom to preach the Gospel of our Lord Jesus Christ and to live according to His teaching,

freedom of the printed word and of Assembly in the Service of the Christian Community,

freedom for the Church to instruct its youth in the principles of Christianity and immunity from the compulsory imposition of a philosophy of life antagonistic to the Christian religion.

III. The Council approves and endorses the steps taken in its name by its President the Bishop of Chichester.

IV. The Council desires to convey its sympathy to all its fellow Christians in Germany in the difficulties and perplexities of the present time, and to remain in friendly contact with all groups in the German Evangelical Church.

V. The Council desires to assure its brethren in the Confessional Synod of the German Evangelical Church of its prayers and heartfelt sympathy in their witness to the principles of the Gospel, and of its resolve to maintain close fellowship with them.

VI. The Council instructs the Administrative Committee to take whatever steps are judged most appropriate and desirable to communicate the concern expressed in this resolution to the authorities and members of the German Evangelical Church, and to follow up the principles which it sets out. "

(These resolutions have been widely published by the Press in all parts of the world, including Germany itself, together with a statement by

Bishop Heckel, leader of the German delegation, opposing the resolutions on their essential points.)*

OECUMENICAL RESEARCH GROUPS.

In order to carry out the extensive preparatory work required for the World Conference of 1937, the formation of permanent oecumenical research groups assumes a special importance and indispensability. In connection with the general theme : " The Church, the State and the Community ", three oecumenical research groups are concentrating respectively on the questions of a Christian anthropology, the problems of the order of creation and the order of redemption, and on the groups of questions related to the Kingdom of God and history, in order to lay the necessary foundations for a really profitable treatment of the basic tasks and responsibilities of Christendom in the field of social and political reconstruction. A number of special groups in different churches and countries will, moreover, undertake further studies on the relations of State and Church in the narrower sense of the word and, in the same way, the whole group of questions connected with " oecumenicity and internationalism " will be examined further in special study groups, with a view to defining the fundamental responsibility of the Churches towards the great international problems. The Churches in the different countries have undertaken to follow up, in national study conferences, the findings of the oecumenical study conference of Paris, and to take as a basis the contributions to the study book published by the Research Department : *Die Kirche und das Staatsproblem in der Gegenwart.* All this study work undertaken in the Churches belonging to the Universal Christian Council will turn in a special direction on account of the subject chosen for the oecumenical study conference of 1935 : " The totalitarian claim of the State and the Christian conception of freedom ", and will therefore help in a very essential manner to pave the way for the 1937 conference. In this study activity, it is proposed to proceed jointly with the other branches of the whole oecumenical movement, collaboration being especially anticipated with representatives of the Lausanne Movement, the International Missionary Council, the World Alliance for International Friendship through the Churches and the International Christian Youth Organisations.

THE OECUMENICAL SEMINAR

The first summer course of the Oecumenical Seminar took place in Geneva, from July 30 till August 18 last, under the leadership of its director, Professor A. Keller. The very valuable study group thus formed had the collaboration of eleven professors, and some thirty-five students, of American, British, Canadian, Czechoslovakian, Dutch, German, Polish, Roumanian, Russian and Swiss origin. In addition to representatives of Protestant Churches, there were also Anglican, Orthodox and Old Catholic members present. Questions and tasks that face the whole oecumenical movement were approached from a number of different angles, as, for instance, the problem of the Kingdom of God, and the different main types of Christian confessions and of Church life in their relation to the oecumenical movement. The tasks and responsibilities of the Church in regard to the international problem were studied in the light of the proposed re-examination of the whole Christian conception of the State, and consideration was also given to some of the principal questions of Christian social ethics, especially as regards marriage and family life. The contribution of Orthodox Christendom to the struggle of the oecumenical movement against the secularisation of the world of today received very special attention.

Viewing it as a whole, this summer course may be recognised as a very successful experiment. It led lecturers and students alike to express the wish that the Oecumenical Seminar should as soon as possible be established in Geneva as a permanent centre of oecumenical study and teaching. A number of leading representatives of the Universal Christian Council associated themselves with this wish at the Fanø meeting, and the Council unanimously expressed its special thanks to the organiser of the Seminar and promised him all possible support in extending its activity further. It is just such a centre as this, for study and teaching in oecumenical matters, that could render invaluable service in connection with the great undertakings which the Oecumenical Movement has before it in the immediate future.

WORLD ALLIANCE

MEETING OF MANAGEMENT COMMITTEE AT FANØ

The Management Committee of the World Alliance held two sessions at Fanø, one on August 24th and the other on August 29th. The Finance Committee met on the 22nd to discuss, amongst other things, the budget for 1935 and the Executive Committee came together on the 23rd to discuss the programme for the larger meetings.

[1] See the Minutes of the Fanø meeting of the Universal Christian Council, and the International Christian Press and Information Service, Nos. 29, 32, 35, which also contain the reply of the Reich Church Govt. and of the German Bishops, together with some comments thereon.

Some forty members were present at these sessions and in addition to the usual administrative business such as elections, reports of secretaries, Councils and Commissions, various resolutions were passed and a Message drafted by the President, Lord Dickinson, adopted and ordered to be circulated to the Councils and to the press. The conclusions of this Message ran as follows :

1. The members of the World Alliance for International Friendship through the Churches, assembled at Fanø in August, 1934, desire to express their profound anxiety in regard to the present international situation.

2. They deplore the fact that no advance has been made towards a general reduction of armaments and that the nations are re-arming themselves against each other as heretofore.

3. They observe with regret that the system of friendly cooperation through the League of Nations has not been made full use of and that certain leading nations are holding aloof from it.

4. They notice that, all over the world, men are increasingly reverting to the belief that force is the only remedy and are resorting to methods of violence regardless of the principles of ordered justice which have hitherto been the pride of civilised races.

5. They are compelled to admit that the Christian sense of equity, forbearance and charity has little influence over the affairs of nations ; and they view with alarm the fact that, once again, men are regarding another war as inevitable.

6. Accordingly, they invite the National Councils of the World Alliance and all Christian people to recognise that there rests upon all Churches and individuals who profess to follow Christ a grave responsibility in these matters and to strive with all their might to lead their nations into ways of peace.

The text of other important resolutions of the Committee is as follows :

Traffic in Arms.

" Since world-wide re-armament is one of the most menacing dangers at the present time to universal peace and world security,

and since the private manufacture of arms and munitions, and their sale for private profit, have a sinister influence in international relations and should therefore be suppressed or controlled,

it is resolved that the Executive Committee of the World Alliance together with the National Councils be invited to create an enlightened Christian opinion upon this all-important subject ".

Entry of Russia into the League of Nations.

" Resolved that this meeting of the World Alliance expresses an earnest desire that if and when the Soviet Republics of Russia are admitted as a member of the League of Nations, it should be made clear that membership of the League should involve effective liberty of conscience and freedom of worship[1] ".

It was decided to send this resolution to all the delegates of the League of Nations in Geneva.

Assyrian Christians.

" The Management Committee of the World Alliance requests the Commission appointed by the League of Nations to deal with the problem of the Assyrian Christians to treat the matter as one of extreme urgency. It assures the members of the Commission that the Christian Churches are deeply concerned over the tragic fate of these people and are relying upon the action of the Commission to protect them from further wrong and to ensure their safety in the future ".

Austrian Protestantism.

" The Management Committee of the World Alliance for International Friendship through the Churches, in which the Christian Churches of 37 countries are represented, has, on the occasion of its meeting of August 24th to 30th 1934 in Fanø (Denmark) expressed its sympathy and unity with the Evangelical Church of Austria.

The Executive of the World Alliance herewith conveys this resolution to the authorities of the Evangelical Church of Austria, whilst expressing the expectation that freedom of faith and conscience in Austria may be safeguarded and that the quality of rights of all legally recognised Christian confessions guaranteed by the law may be maintained " in all classes of civil life ".

General resolution of Youth Conference.

The Committee had before it for its consideration a resolution of the Youth Conference, which was received with thanks and referred to the Executive Committee for further action. The resolution is as follows :

" Recent years have witnessed a strengthening of the sovereignty of the State and the attempt on the part of the State to become the only centre and source of spiritual life. Most of the

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[1] In receiving and associating itself with this resolution, the Universal Christian Council added the following paragraph:

" In accepting this resolution the Universal Christian Council for Life and Work urges upon the League of Nations to use its influence in such a way that members of religious bodies in Soviet Russia should, in matters relating to their religious confession, have complete liberty to establish and maintain contact with their fellow believers both inside and outside Russia without any restraint whatever."

Churches have replied by mere academic protests, or they have shirked their responsibilities.

On the basis of biblical revelation we affirm the universal nature of the Church.

a) The Church has for its essential task the preaching of the Word of God. Therefore it could not be a function (even the highest function) of the nation. The Church works within the nation, but it is not " of the nation ". It is independent, in its preaching, and therefore in its very existence, of merely national objectives. In particular it ought not to give its blessing to any war whatsoever. In face of the growing claims of the State the Church should abandon its attitude of passivity and, without fear of consequences, declare the will of God. Accordingly we urge the Churches to dissociate themselves from every Church which does not affirm this universalism, on the ground that it is not Christian.

b) The Church, although it should not enter political struggles, ought however, to urge its members to study social and political questions, with a view to action. This action, for which they are responsible individually, should have as its result the building up of a State where there is entire freedom for the Christian life.

c) When faced by concrete problems encountered in his individual life the Christian ought to make his choice in the light of this principle : We must obey God rather than men."[1]

At a later meeting of the Executive Committee action was taken to prepare material on this subject for the next meeting of the International Council, which it was proposed should take place in Hungary in 1935.

Conscientious Objectors.

The Committee considered a resolution presented by Pastor Jezequel on behalf of the French Council with regard to the treatment of Conscientious Objectors and also another resolution coming from the Youth Conference on the same subject. The Committee decided that this subject should be placed on the Agenda of the International Council.

Questionnaire regarding the League of Nations and International Labour Office.

In accordance with the wish of the Sofia meeting a Questionnaire on the League of Nations and the International Labour Office was sent to all the Councils of the Alliance.

The Committee decided that the Questionnaire should be sent again to those Councils which have not replied to this request. We would stress the necessity that the National Councils give this matter their serious attention so that a full report can be compiled.

GENERAL NEWS ITEMS

THE YOUTH CONFERENCE AT FANØ.

The delegates to the Youth Conference assembled at Fanø on the evening of Wednesday August 22nd, and business was begun in earnest on Thursday morning. Our total number was about fifty, and we were composed of delegations from France, Germany, Great Britain, Hungary and the Scandinavian countries. In addition, Poland and Belgium were represented by two delegates each, and Austria, Holland and America by one each.

We started in the right atmosphere, for at our devotions on the first morning Bonhoeffer reminded us that our primary object was not to commend our own views, national or individual, but to hear what God would say to us. Thursday was taken up with reports on the situation of the Churches in France, England, Germany, America and Scandinavia, and questions relating thereto. This was a necessary preliminary, although we perhaps lingered too long over it. Next day opened with two papers on the City of God, and discussion followed. The difficult position of our German friends became more and more apparent. Naturally their very presence, the situation in their country being what it is, considerably heightened the interest of the Conference. They were very careful in stating their case and in defending themselves against any possible misrepresentation. A casual observer might have received the impression that the German delegation had set itself to oppose every statement coming from the French and English parties. The falseness of such an impression became obvious as time went on, however. There was no rift, but only an anxious desire to leave no aspect of the situation unnoticed and unemphasised. As might have been expected, the German delegation seemed more deeply concerned with the whole problem of the relation of the Church to the State.

In order to facilitate discussion, we divided ourselves into four groups. After separating for group-discussion — the sand-dunes proved very good meeting rooms ! — we re-assembled to pool our findings. Each group also prepared a short written statement and these were used

[1] 34 members of the Youth Conference voted for this resolution, and 7 abstained.

by the Committee that we selected to draft resolutions. Saturday began with a paper on the New Testament teaching about the State, and this was followed as on Friday by discussion, for it was in the groups that we really got to grips with the problem and came into more intimate contact with one another. Moreover, if we had been able to devote another day to the expression of opinions, the resolutions which we eventually passed would have benefited in clarity, and we should all have carried away more definite impressions of our conference as a whole. As it was, we had to make use of the travelling time on Sunday for hurried consultations, and to meet all together after supper on Sunday night. Practically speaking, this was the final meeting of the Youth Conference. We passed six resolutions in all, but the chief of these were the two which we presented to the Senior Conference on Monday and Tuesday. They were concerned with the universalism of the Church and with conscientious objection, the former being of a more general, the latter of a more particular and concrete nature. These two questions were the main themes of discussion at the Youth Conference, though we talked round them fairly widely. Our last two assemblies in particular were marked by intense interest. Indeed, the atmosphere all through was one of great enthusiasm. Even the English delegation was not immune from it ! It was a pity that we English took so long to " get down to business " — perhaps on future occasions we can prepare ourselves better beforehand.

The excursion to Ribe on Sunday was much enjoyed. On Monday and Tuesday we had the privilege of admission to the assemblies of the Senior Conference. If we missed the excitement of youth, that was of course a thing we had no right to expect among our elders ! We were not altogether silent spectators here, for we were given time each day at the commencement of the afternoon session to read our resolutions and speak briefly about them. The opportunity, offered with Lord Dickinson's word of welcome, was very much appreciated. On Wednesday we met by delegations to consider what we could do in our several countries to spread that consciousness of the universalism of Christianity which had become so real to us. And so the final day of the conference found us all in a strange oneness of spirit, newly aware that there is " neither Jew nor Greek, Frenchman nor German, but Christ all and in all ".

E.C. Blackman.

EUROPEAN YOUTH COMPETITION.

The results of the essay competition on " Christ and World Friendship ", organised by the Oecumenical Youth Competition by means of a fund made available by Mrs. Anna F.G. Van Loan, of the United States of America, were announced on September 28 last, under the presidency of Miss E.G. Balch, General Secretary of the Women's International League for Peace and Freedom.

The list of 179 prize-winners was read, the first prize being divided between a young woman from Athens and a young man from Copenhagen, who will each receive 450 Swiss francs. Competitors from Scotland, France, Estonia and Czechoslovakia will each receive a third prize of 225 fr. Winners of other prizes and of the medals of honour represent almost all the European languages, as well as Esperanto. The competition has revealed in a very illuminating manner the present day trends of thought among the young and, thanks to the generosity of Mrs. Van Loan, it will be possible to repeat it every two years.

WORLD CONFERENCE ON FAITH AND ORDER.

Meeting of the Continuation Committee.

At last, after two postponements necessitated by the financial crisis, the Continuation Committee has been able to meet again. Fifty-eight members, two substitutes, five visitors and nine student-visitors, representing thirteen countries and twenty-six Churches, assembled at the Schlosshotel, Hertenstein, Switzerland, where the sessions were held from September 3rd to 6th. The Archbishop of York was in the Chair, supported by two of the Associated Vice-Chairmen, Dr. Deissmann of Berlin and Pastor Charles Merle d'Aubigné of Paris. Other officers of the Movement present were the Rev. Floyd W. Tomkins, Associate Secretary in America (who also represented the Treasurer, the Hon. Alanson B. Houghton), Canon Tatlow, Acting Treasurer in England, and Canon Hodgson, Theological and General Secretary.

The Report of the 1927 World Conference had been sent to the participating Churches, who were asked to consider it and send in their opinions upon it. A volume of 256 pages, entitled *Convictions*, containing forty-two of these " Responses " and published for the Movement by the Student Christian Movement Press, was brought before the Committee, as marking the completion of one stage of its work and containing material which called it to further endeavour. To this further endeavour the Committee addressed itself. The programme of the meeting was divided into two parts : (*a*) Business Sessions, in which plans were made for the carrying on of the work, and (*b*) Conference Sessions, in which the work itself was set forward by discussions of fundamental

questions of faith and order between representatives of different Churches.

In the *Business Sessions* the following were the chief conclusions reached :

It was decided to hold another World Conference, to begin on August 3rd, 1937, the main subject for discussion being provisionally fixed as " The Church in the Purpose of God ". After considerable discussion the Executive Committee was asked to prepare detailed recommendations with regard to the programme for the 1937 World Conference, to be brought before the Continuation Committee next year. In this discussion it became clear that some present felt conference on matters of faith to be most urgent, others on questions of order, and others again on the actual situation of present-day Christendom in regard to unity. It was therefore decided to appoint three Commissions, each to consist of about fifteen members. Dr. Zoellner was appointed chairman and Professor Sasse secretary of a Commission on " The Church and the Word " ; the Bishop of Gloucester chairman and Dr. Dunkerley secretary of a Commission on " The Ministry and Sacraments " ; Dean Sperry chairman and the Rev. Floyd W. Tomkins secretary of a Commission on " The Empirical Approach to Unity ". Various names were suggested for membership of these Commissions : the final selection was left to their chairmen and secretaries, who were asked to inform the Executive Committee when they had secured the necessary collaborators. The Executive Committee was instructed to consult with the chairmen of the Commissions when framing recommendations for the programme of the 1937 World Conference. A budget was adopted providing for the necessary expenses of the Movement, including these three Commissions, during the coming year. Canon Tatlow and Mr. Tomkins urged that Churches should be asked *now* to begin to lay by funds for the expenses of their delegates to the 1937 World Conference, so that when the time comes there may be money in hand for the purpose.

The Committee was glad to have present Dr. Schönfeld of the Universal Christian Council for Life and Work ; Mr. Paton of the International Missionary Council, and Dr. Visser 't Hooft of the World Student Christian Federation, and in consultation with them steps were taken to promote cooperation between these different oecumenical organisations. In view of the programme of work recently adopted by the Universal Christian Council at its meeting in Denmark, the Committee decided to omit the subject of " The Church and the World " from among the main headings of its own programme. In response to a suggestion of Mr. Paton on behalf of the I.M.C. it was agreed to take steps to promote the issue of a book on Revelation, designed to help the younger Churches of the East in their apologetic work. The Committee was indebted to Dr. Visser 't Hooft for an illuminating statement of the point of view of the student-visitors.

In the *Conference Sessions* discussions were held on " The Church and the Word " and " The Church and the World ". Under the first heading papers were read by Professor Sasse of Erlangen and Bishop Irenäus of Novi Sad ; the discussion was opened by Dr. Goudge of Oxford, followed by Dr. Garrett of Logan, Pa., and other speakers. On " The Church and the World " papers were read by Professors Clavier of Montpellier and Manson of Edinburgh, and the first two speakers were Dr. Gavin of New York and Dr. Pröhle of Sopron. While no attempt was made to formulate conclusions or state " findings ", it was felt by all present that valuable work had been done in developing that mutual understanding of one another's points of view which the Movement exists to promote among the representatives of different Churches.

A full Report of the Proceedings of the Meeting has been printed and copies may be obtained from Canon Hodgson at Cheyney Court, Winchester, England or the Rev. Floyd W. Tomkins at 111, Fifth Avenue, New York City, U.S.A.

THE STATE PROBLEM IN THE LIGHT OF THE GOSPEL.

From July 23 to 27, the General Assembly of the International Protestant League and the International Federation for Inner Mission and Christian Social Work took place in Holland, under the chairmanship of the President of the two organisations, Minister Professor Slotemaker de Bruine. A detailed report, amounting to nearly two hundred pages, has recently appeared in the *Protestant Review* (No. 4, October, 1934), and contains the principal speeches given in the English, French and German languages.

The meeting provided an insight into the great questions which are concerning these two organisations in their present work. Part of the time was devoted to the problems of the mission to the people, and with the special subjects closely connected therewith as, for example, the new national paganism, on which a full speech was made by Professor Witte ; the problem of mixed marriages and other questions related to the work of the Inner Mission. It was characteristic that the discussion of these questions brought the meeting continually up against the problem of the State, for the discussion of which special time was also set aside. The addresses given in this connection are of particular interest for the forthcoming work of the Universal Christian Council. Professor Slo-

temaker de Bruine made an introductory speech on the State problem in the light of the Gospel. Then followed speeches by : Bishop Stadener, on Lutheranism and the State ; the Rev. H.S. Burleigh, Professor of Church History at Edinburgh, on the Calvinistic Conception ; Dr. H.D. Wendland on the problem of the State in present day German theology and Professor Csikesz on the Protestant influence on the Hungarian State. All the contributions, as well as the general discussion, led to the conclusion that a thorough re-thinking of the whole Christian conception of the State and the Nation was required and that it must include in particular consideration of the main basic problems here revealed, if definite foundations are to be laid for common action on the part of the Churches and of Christians in the light of the great tasks before them in the social and political field.

INTERNATIONAL LABOUR ORGANISATION.

In addition to the United States of America having joined the I.L.O., membership has also been accorded in recent months to Afghanistan, Equador and the U.S.S.R. Since Brazil and Japan, in spite of haoing left the League of Nations, still belong to the I.L.O. and since, for Germany, the interval of two years since she left the League has not yet expired, the activities of the I.L.O. now extend to almost all countries of the world, that is to say, to the living and working conditions of their inhabitants. Moreover, in the course of the last year, still more international conventions have been ratified, particularly in the States of South America, and the special task once more arises of investigating to what extent these conventions can really be put into effect and applied to the welfare of the workers. Among the matters dealt with in June by the last International Labour Conference, of particular importance is the work for conventions on unemployment-insurance and on the reduction of working hours. The convention to reduce working time to a forty hour week was indeed accepted by a majority, but did not gain the necessary two-thirds majority, and the question must therefore be taken up again next year.

SERVICE OF DOCUMENTATION.

The Service of Documentation and Material which has been built up on subjects that come within the scope of the Universal Christian Council (2, rue de Montchoisy, Geneva), contains documents and material suitable for individual studies, the work of study groups and associations, as well as for the preparation of addresses and lectures. The material will be forwarded on receipt of Sw. fr. 0.30, or an international coupon for reply. (Indication should be given in each instance in which language the material hould be supplied, and which other languages would be acceptable in the event of the material not being available in the first language.)

This Documentation Service provides in particular material on the various international Christian organisations, and on the different branches of the Oecumenical Movement ; for example, on the Universal Christian Council, the World Alliance, the Lausanne Movement, the International Missionary Council, the International Christian Youth Organisations ; and on the Lutheran World Convention, the Baptist World Alliance, the International Union of Anti-Militarist Ministers and Clergy, the International Protestant Loans Association (API-DEP) and on a number of other important international Christian movements.

Documentary material is also available on the campaign against the traffic in narcotics and on the alcohol problem. In the social sphere, material has been collected on the attitude of the Churches to the problems of unemployment, wages, working hours, and to the economic crisis in general, and on questions concerning the International Labour Organisation.

For studies in the field of political ethics, documentation may be obtained on the League of Nations, international arbitration, disarmament and the Minorities problem. A detailed list is available of the material contained in this whole service which, in view of the immense documentary resources of Geneva, is in a position to supply the most varied needs.

BOOK REVIEWS.

Books received for review will be announced by titles. Every effort will be made to include reviews, but no guarantee can be given, and books cannot be returned.

Die Kirche und das Staatsproblem in der Gegenwart. 1934. Research Department of the Universal Christian Council, 2 rue de Montchoisy, Geneva. Price 4/-.

So critical is the situation of many of the Protestant Churches on the Continent as regards their independence and religious liberty generally, that the problem of the relation of Church and State is one of urgent, crucial interest. Hence the Research Department of the Universal Christian Council, in Geneva, has done well in making it a subject of special research, and a conference for the study of it was held in Paris in April. This volume is the report of the written papers submitted and of the following discussion. Two assumptions were made : first, that the Churches' conception of the relation of Church and State must have a theological basis in the doctrine of God ; secondly, that as that doctrine had found expression in denominational confessions of faith, these must afford the starting-point. Accordingly several of the essays are devoted to an exposition of the Lutheran, the Reformed, the Anglican and the Orthodox teaching. While I accept the first assumption, since the whole range of Christian thinking must depend on the doctrine of God, although the relations

of Church and State cannot be an abstract deduction from that doctrine, but must take many historical data into account, for the second assumption I can see no adequate reason. The conceptions of God of both Luther and Calvin cannot be the conception which we, in the light of our modern knowledge, can implicitly accept, and the historical conditions of their age, so totally different from ours, must have affected their judgment. Luther's attitude in the Peasants' War seems to me to disqualify him from giving any judgment on the subject of Church and State. The Lutheran and Reformed contributions to this discussion confirm that judgment. I entirely dissent from Emil Brunner's dogmatic assertion : " In no case is the State an ordinance of the Creation, as is marriage, but an ordinance of sin, which is based singly and alone on mankind becoming sinners. Without sin there were no need of the State and there could be no State. For sin itself belongs to the essence of the State : compulsion. " (p. 12). This seems to me the maximum of error in the minimum of words. Even without sin the mutual relations of men in society would need some kind of ordering, and there is untold mischief in the assumption that the claim of the State rests on force alone. Demant is entirely right in repudiating this view as he does, although I regret that he does not give the British point of view generally and so emphasises his Anglo-Catholic standpoint.

I find the essays of a more general character of more interest. A jurist, Huber, writes most admirably on the Gospel and national movements. Menn, a " social pastor ", offers a useful discussion of internationalism and oecumenicity, a distinction worth making, which it is to the loss of our clear thinking that we do not consistently maintain. One of the ablest, if not the ablest, essay, is that of Runestam on Christianity and the State. The closing sentences may be quoted : " The Christian faith always retains independence and a critical distance over against nationalism. The more genuine the faith is, the more keenly is its ear attuned to the true tones of national feeling, and the more easily does it find its way from nationalism to the supranational community-connection which, according to God's will and with God's help will become a reality potent in history ". (p. 133). Lecerf gives a very lucid and logical exposition of the Calvinistic as Althaus of the Lutheran conception of the State ; and the Churches in Czechoslovakia send a joint production on the same subject. The summary of the discussions is most excellently done.

The volume within its 184 pages contains a great deal of interest and value, which cannot be further discussed in detail. But a few general reflexions may be added. For profitable discussion the fetters of antiquated dogma must be cast off, and the subject must be approached with unsectarian impartiality. Our modern knowledge should be appreciated and applied to both the doctrinal basis and the practical superstructure. As we have a *dynamic* and not a *static* view of God in relation to the world, it is the divine purpose in history which should be the guiding principle. There seems to me to be an anachronism in separating the creative, providential and redemptive order, as all are parts of the one divine activity, and the redemptive is the revelation, the meaning and the value of both the creative and the providential. It is not to what man may be supposed to be by *nature*, but to what God means him to become by *grace*, that the Churches' conception of both Church and State should be referred, and so their mutual relations be defined. It appears to me to be a theological error, which does practical injury, to contrast Church and State in the way in which some of the writers in this volume do. Even if we were justified in saying that the State arises out of nature and the Church has its roots in grace, we should qualify such a statement by remembering that the Creator is the Redeemer. Much as I appreciate the scholarship and discernment of the writers in this volume, some of them use what to me is now a theological language which I have outgrown. Not the confessional, but the oecumenical, is now my mother-tongue.

A. E. Garvie.

(Editorial note. We are very glad to print the above review as a contribution to the discussion on the State problem itself as at present being conducted in the Oecumenical Movement. To avoid any misunderstanding, we should point out that in this discussion, it is in no sense only or primarily a question of the problem of the relations between State and Church in the narrower sense of the word, but rather one of the re-thinking of the Christian conception of the State in its relations to the various main spheres of life. The resolutions adopted by the Universal Christian Council at Fanø showed, moreover, very satisfactorily, that this problem of the State concerns not only the Protestant Churches of the Continent, but exists today in more or less the same way in all Churches. The views of Dr. Garvie, a longstanding friend and collaborator of the Oecumenical Movement, on oecumenical work and thought, seem to us of particular importance. For this reason we venture to question whether such opposition exists between oecumenical and confessional thought as he implies in his review and whether, indeed, his own contribution does not afford a particularly striking example of the fact that all serious Christian thinking is determined on confessional lines and precisely for this reason makes a specially valuable contribution to genuine oecumenical thinking and action. We hope that by means of study groups and exchanges of views this discussion may be carried further wherever possible, to the advantage of the whole future work).

Hnik F. M. : *Duchovni Idealy Ceskoslovenské Cirkve.* (Spiritual Ideals of the Czechoslovakian Church). Prague, 1934. Edice Blahoslav. 360 pages.

The author of this book is the Secretary of the Central Council of the Church of Czechoslovakia which was established in January 1920 and which today numbers nearly a million people in its congregations. Dr. Hnik presents the historical need and justification for the foundation of this new Church and the spiritual aims upon which it is based. He analyses its doctrine, its liturgy and its constitution. He gives an account of the training of youth in the Czechoslovakian Church and of the stress that is laid on the importance of family life, as well as of the share taken by this Church in the activities of the different branches of the Oecumenical Movement.

Niebuhr, Reinhold : Moral Man and Immoral Society. A Study in Ethics and Politics. New York and London, 1932. Charles Scribner's Sons. 284 pages. 10/6d

This extraordinarily valuable study analyses with keen insight present day problems in the field of sociology, political science and Christian ethics and throws much light on the spiritual transformation which America is experiencing today. In a very sound and arresting manner, the author sums up the methods, doctrines and outlooks peculiar to materialistic sociology, optimistic-illusionist ethics and religious idealism. The present day relations between man and society, between the individual and the group are treated with penetration and sureness of touch. This whole study, moreover, which also examines the relations between the large groups and classes of society and between states and nations, is remarkable for a sober realism based, at the decisive point, on a genuine Christian conception of the nature of man. European Protestantism will realise, with surprise and satisfaction, how closely related is this bold view of the world to the individual quests and struggles after a new Christian conception of State, Nation and Society and in particular how much Christian groups and theologians in European Churches may learn from this book. If the idea of seeking a genuine reconstruction in sociology and politics is still in its infancy, here at any rate material is provided for profitable discussion and for the common efforts of all Christian groups and Churches in the whole Oecumenical Movement, of a kind that has not been produced from this part of the world for decades.

Krummacher, F. W.: Die evangelische Kirche im neuen Reich. Contribution to " Das Neue Reich ", published, for the Deutsche Akademie, by Verlag Calwey. 48 pages. Price RM. 0.90.

This paper, finished in June 1934, does not set out to describe the developments in the Church situation in Germany during the preceding eighteen months, but rather " to help those, both in the Reich and beyond its frontiers, who are asking what the tasks of the Evangelical Church in this new Reich are, or who have even despaired of this Church and its future, to see and realise what the lasting service and particular duty of this Church under the new Reich is... " A very earnest attempt is made to suggest methods of attacking the great fundamental questions of Church, State, Nation and Race in the present German situation, and to stress the great tasks and responsibilities which are thus revealed for the Church. In view of the extraordinarily serious recent developments, one can only hope that the Church in Germany will be able, as a true Church of Christ, to fulfil this never more vital service of preaching the complete, uncontaminated Gospel in German Christendom and to the German nation.

Nygren, A.: The Church Controversy in Germany. The Position of the Evangelical Church in the Third Empire. Student Christian Movement Press, London, 1934. Price 2/6d.

This booklet on the dispute that is taking place in the German Evangelical Church is earnestly to be recommended in addition to the paper of Dr. Krummacher. The author has undertaken to give an objective account of this controversy from its early stages up till the most recent times. Striking a grave note of admonition, he maintains that to be seen in its true perspective, the present situation must be looked at against the background of what the German nation has had to live through, first of all during the World War, and afterwards, during a time of peace which for Germany was no peace at all. His thesis is introduced with a description of the Versailles Treaty and of the ensuing fourteen years of ignominy and of the rise of the new Germany. In the account that follows, the main course of the development of the Church controversy is sketched on an outline of some of the dramatic turning points. The various groups taking part in the struggle : the " German Christians " the Church Opposition and the Germanic-heathen *Glaubensbewegung* are considered in relation to their origins and aims. In this author's view, the real meaning of the whole controversy is to be found in the realisation that an entirely new religion has come on to the scene in Germany, in addition and in opposition to Christianity, based on blood and soil. The Reich Church Government itself, he maintains, is behind it, although it may not be fully conscious of the fact. The book is the outcome of very thorough and far-reaching study and opens the way to a clear understanding of the real significance of the dispute.

Bulletin d'action religieuse et pédagogique pour la jeunesse des pays orthodoxes. Published quarterly by the Department of Religious Pedagogy of the Orthodox Theological Institute (10 Boulevard Montparnasse, Paris XV). Annual subscription : 15 French francs.

This Bulletin, the first number of which appeared in April last, is published in French and in Russian. It came into being on the initiative of a committee composed of Orthodox Churchmen and members of international Christian organisations who met at the time of the Bucharest Conference of 1933, and who realised that no time was to be lost in grappling with the complicated youth problem with which, in view of the vast anti-religious activity surrounding them, the Orthodox Churches are confronted. The bulletin is devoted to the examination of the attitude of the younger generation to the Church, and to the particular problem of methods of education and religious instruction. Information is included on work among young people now being carried out in the Orthodox sphere and by the other Christian confessions, and on the actual work of the godless movements. We wish to recommend this publication very specially to our readers. It was launched in response to a real need, but inevitably in the face of critical financial conditions, and it will need all possible support if its publication is to be continued.

Other books received

Van Kleeck, Mary : *Miners and Management.* (Russell Sage Foundation, New-York), 1934. $2.00.
Fradkin, Elvira K : *The Air Menace and the Answer.* (The Macmillan Company, New-York), 1934. $3.00.
New Tracts for New Times. (Morehouse Publishing Company, Milwaukee, U. S. A.). Nos. 1-6.

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